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Siva Mahimnastava, by Sushpadanta.

Mêghadûta, with Mallinâtha's gloss.

Pârthiva Pûjana, (prayers to Mahâdêva.)

At Indore: Vishnu Sahasra Nâma.

Siva Mahimnastava.

Pantcharatna, (extracts from the Vêdas, etc.)

Sâmadrika, (on chiromancy.)

Also, at Benares: The Sarâswata Grammar.

At Benares, has also appeared the Tatwa Samâsa, the original source of the doctrines of the Sâmkhya school of Hindû philosophy. This is edited, with a translation, by Dr. Ballantyne, of the Benares College. Prof. Hall, however, informs us that he had "had the good fortune, within a few days, to discover a second MS., from which Dr. Ballantyne will probably prepare a sheet of various readings, additions, and corrections." It will be remembered that Colebrooke refers to this work in his *Essays on the Philosophy of the Hindûs*, with a doubt whether the text was extant, or not.*

JEWS IN CHINA.

By a communication from Dr. E. C. Bridgman, dated Shanghai, Jan. 18, 1851, it appears that eight Hebrew manuscripts have been brought to that place from Kaifung-fu, in the province of Honan, six of them being sections xiii. xxiii. xxx. xxxvii. xlvii. liii. of the Mosaic Law, as usually divided by the Jews, and the other two containing parts of the Jewish liturgy. The travellers, two native Christians, who brought the manuscripts, are said to confirm the earlier accounts concerning the Jews in Kaifung-fu, and to furnish also some additional particulars.

It has been suggested that these Jews, as they have been separated from their brethren for a long period, may be of the ten tribes, and that their manuscripts for the same reason

* See Colebrooke's *Miscellaneous Essays*, Vol. i. p. 233.—COMM. OF PUBL.

may be Ante-Masoretic, a circumstance which would give them great value. There is a tradition also that they have the two books of Maccabees, and perhaps other apocryphal books, in the original Hebrew, the existence of which has been a matter of great uncertainty. These points will soon be determined.

In any case it is interesting to observe their general identity of character with their western brethren, praying like them towards Jerusalem, the city of the great king; their great tenacity of life, having been on the eve of extinction for two hundred and fifty years; and the wonderful manner in which, after having been an object of unavailing research to the learned of Europe for several centuries, they have now become accessible, by a political change in the external relations of China.